

2002

# In Search of the Irish Hill Cemetery in Bulloch County

Susan Moody

Daniel B. Good

Follow this and additional works at: <https://digitalcommons.georgiasouthern.edu/bchs-pubs>



Part of the [History Commons](#)

---

## Recommended Citation

Moody, Susan and Good, Daniel B., "In Search of the Irish Hill Cemetery in Bulloch County" (2002). *Bulloch County Historical Society Publications*. 21.

<https://digitalcommons.georgiasouthern.edu/bchs-pubs/21>

This book is brought to you for free and open access by the Bulloch County Historical Society Collection at Digital Commons@Georgia Southern. It has been accepted for inclusion in Bulloch County Historical Society Publications by an authorized administrator of Digital Commons@Georgia Southern. For more information, please contact [digitalcommons@georgiasouthern.edu](mailto:digitalcommons@georgiasouthern.edu).

# **IN SEARCH OF THE IRISH HILL CEMETARY IN BULLOCH COUNTY**

**by  
Susan Moody  
&  
Dan Good**

**Bulloch County Historical Society  
P.O. Box 42  
Statesboro, GA 30459  
2002**

## In Search of the *Irish Hill Cemetery* in *Bulloch County*

by  
Susan Moody and Dan Good

### Introduction:

Beginning in the earliest years of European settlement, the land that would eventually make up the State of Georgia drew settlers from a variety of ethnic backgrounds. Immigrants seeking freedom from economic and political oppression as well as religious freedom began settling in Georgia's uncharted frontiers almost before land became officially available (Moore, 1998). One of the largest and most influential groups among these early settlers were the Irish (Coleman, 14). Long a part of Georgia's settlement history, their legacy is well established throughout the state. Towns like Savannah, Dublin, Augusta, and Statesboro all boast proudly of their rich Irish heritage. In the Bulloch County area, as in many areas across Georgia, many local traditions and folklore have developed from these connections. One such local lore focuses on the existence of a consecrated Irish Roman Catholics cemetery within the Bulloch County area. Traditionally, called the "Irish Hill Cemetery," it was believed to be the final resting place of the Irish Roman Catholics who lived or worked in the region.

The focus of this project was to locate and document the existence of this cemetery and examine the circumstances and history that brought about its creation. This paper will discuss the findings of this project, explain the methodology used in data collection, and review some of the history associated with Irish immigration into Georgia and the Bulloch County area.

### The Search Begins

From the beginning the first and primary goal of this project was to locate and document the cemetery. The reality of such a cemetery in this area had long been part of the local history and its exact location had long been debated among many of the area's residents as well as local historians (Mabry Interview). Nevertheless, the cemetery's exact location had never been discovered nor had any direct evidence been uncovered to establish its existence. No official records known mentioned this cemetery, nor did the local tradition establish a time frame for its creation. It was not even known if this plot of land was used exclusively by Roman Catholic residents of the area, Irish migrant workers or both (Sullivan interview). With all this uncertainty the "Irish Hill Cemetery" remained a point of local speculation and good-hearted debate in Bulloch County for many years.

It was the discovery by a local man of a seemingly abandoned cemetery with grave markers proving a birthplace of Ireland that renewed hope that the "Irish Hill Cemetery" had been located at last. It was the desire of those interested, that once historically authenticated, this cemetery would be placed on the Bulloch County's Historical Cemetery Listing and from there forward be maintained in a manner befitting an important historic landmark (Mabry interview). It was also hoped that documentation would vindicate the theory put forth concerning the cemetery's existence by at least one local historian (Sullivan interview).

A secondary objective was to examine how this cemetery fit into the settlement history of Bulloch County and surrounding areas. It was hoped this project would explore several facets of the cemetery's creation and thereby provide a clearer understanding into the history, social condition, and religious makeup of the local

population. The discovery of "Irish Hill" or a cemetery with similar attributes could easily provide answers to many relevant questions.

### **Digg'inin the History for Irish Hill**

Research began with an attempt to uncover any existing information about the cemetery. Using clues provided by several local residents, local resources were examined first, beginning with those housed in the Statesboro area. Unfortunately many of the area's earliest records no longer exist, and what are available make no mention of a Roman Catholic or Irish Cemetery in the area. No documentation was found in any of the later records either. Regional and local publications were also examined as well as several old maps, with no results.

As the hope of locating any local or regional information directly relating to "Irish Hill" began to fade, the search was expanded to include historical information that would validate the existence of a Roman Catholic Cemetery in the backwoods of Bulloch County. With this shift, research began to focus on the extensive history of Irish migration into the area. A trip to the cemetery discovered in the pine grove was scheduled with the idea that the names and dates preserved there could be useful in analyzing and verifying any historical information.

### **To the Pine Planted Field**

On the morning of July 28, 2001, a small group of interested citizens traveled to the site in the pine planted grove where the cemetery that was believed to be "Irish Hill" was discovered. Located in the southern section of Bulloch County (map 3), initial examination of the area revealed two fenced cemeteries in close proximity to each other (diagram 1). The first cemetery was located approximately one hundred yards off a dirt

service road that ran down the side of a large plowed privately owned field (Tyson Interview). The cemetery was partially visible from the road and set back into a well-established growth of southern pine trees. Except for a five-foot section of land running around the enclosed graveyard, the land was partially cleared and showed little undergrowth. Upon inspection of the site, twenty-two marked graves were located. The gravestones provided the names, date of birth (from 1792 to 1897) and date of death dates (between 1870 to 1904) for all twenty-two graves. Two family surnames were noted at the site. Most of the markers were similar in style and type and consisting of a four to five-inch thick upright stone rounded at the top (photo 1). Each appears to be approximately four to four and a half feet in height and two to three feet in width. Most markers were in good condition and contained no added inscriptions. The site appeared to have approximately a one-year growth of common variety weed and vegetation growing over most of the ground space within the cemetery. A few depressions were noted in between some of the marked graves. Because of their location inside the fenced perimeter of the lot, it is believed that these depressions represent unmarked graves. However, no further investigation is planned at this time. Most of the depressions, as well as the marked gravesites were overgrown with vines and vegetation. An unadorned, chain link fence surrounded the perimeter of the cemetery forming an enclosed rectangle. The fence ran almost parallel to the service road (diagram 1). One unlocked gate was noted on the far left-hand corner of the side of the field facing the road. An initial walk over of the area surrounding the site revealed a large amount of site disturbance caused by the clearing and planting of commercially harvested pine trees (photo 2). Two members of our party recognized the surnames noted on the gravestones and it was pointed out that the local families associated with these names were not of the Roman Catholic faith



(Tyson interview). The personal knowledge of another member of our party revealed the prior documentation of this family plot several years ago. This information allowed this site to be eliminated from the search.

The second site, located approximately 1.5 miles down the farm road, set further back into the planted pine grove (diagram 1) and was accessed by the same service road. The site occupied an area almost directly behind the large plowed field noted earlier and was not visible from the service road. First view of the area revealed a black ornamental iron rail fence encompassing an approximately twenty by thirty-square foot plot (photo 5). One gate of the same type and style of ironwork was located in the center of the fence facing the road. A small square plaque with an inscription reading "Erected by Mrs. [name omitted] 1923" was attached to the center of the gate (photo 3). Inspection of this site revealed fourteen marked graves (diagram 2). The ground inside the fence area was well overgrown with vines and a large cedar tree partially blocked the cemetery's entrance (photo 4). All grave markers provided names, dates of birth, dates of death and four family surnames. The dates of birth ranged from the year 1819 to 1915 and the death dates were between 1867 and 1925. Several depressions or gaps between marked graves were noted inside the fenced area.

One marker carried the inscription "Our Mother" followed by the name of the interred and "Born County Kerry, Ireland" (photo 6). Another marker located directly to the right was inscribed "Born in Ireland." The markers located in this cemetery were of a variety of styles and sizes, ranging from flat grave coverings to large upright stones with detail carvings. One double headstone was present and all stones have added features in the way of carvings, placements or inscriptions. The two stones that

carry the birthplace information are both raised stones. Standing between four and a half to five feet in height, both stones rest on a raised footing approximately four inches wider than the upright stone that they support. The stone marked "Our Mother" is approximately one foot square and is engraved with an image of a cross in the upper left area. The upright is beveled at the top and has a resemblance of a sash carved in it that runs from the top down around the back in an ellipse circle (photo 6). The other marker, located to the right of the first, is about two and a half feet wide and six inches thick. This stone is elaborately ornamented (photo 7). The top is curved with two small flat borders at each end. Five lines of poetry are inscribed along its base and a symbol resembling a crest is engraved across the front face on the stone.

A site walkover again revealed major site disturbances. The ground around the enclosed site appeared to be plowed and regularly cleared. Natural overgrowth was limited. The initial evidence collected at this site could not rule out the possibility that this cemetery was "Irish Hill." In fact the information on the grave markers increased the possibility. This knowledge combined with the physical oral description of the cemetery led to the early assumption that this was indeed the cemetery that we sought. Unfortunately, this early assumption was soon to be dashed with a review of a published list of old family cemetery sites in Bulloch County. This site, as the other one mentioned earlier, had been recorded during a cemetery project some years back. At that time it was established that both cemeteries were private family sites that had been used for several generations. Over time, as the families expanded, distant members began to be buried in other locations and eventually these sites were no longer used. An interview with one of the local descendants quickly dispensed any doubt that the cemetery we had visited was not the one we sought. This contact had a good deal of personal knowledge concerning the

cemetery's history; she was sure this cemetery had never been used as a public cemetery and had never been called "Irish Hill" (Franklin interview).

With the elimination of this site, the search once again focused on understanding the history that might have brought about the creation of a Public Roman Catholic Cemetery in this region. The question was asked, "Was the Irish Roman Catholics population large enough to inspire the creation of such a burial place and during what time period would it have been used? To answer this question, data collection was expanded to include historical information on Irish migration into this region of Georgia (map 3). It was hoped that by looking into the Irish migration patterns a time frame could be established that would establish the need for "Irish Hill."

The search continued with the examination of materials stored in the genealogical section of the Statesboro Regional Library. Although the library provided no specific evidence concerning the cemetery, it did yield abundant evidence that the Irish had most certainly been among the early settlers both in Georgia and in the Bulloch County region. The genealogical section is filled with names of families who are linked to Irish migrants. An interview with one local resident revealed a family link to the Ahearn/Hearn family, a Roman Catholic family who lived in the nearby town of Udoria (Banks interview, 2002). Records in the library show a family of Hearn with ten members moving into this area around 1853. The 1860 and 1870 Bulloch Census list four families, the Moores, Byrne/ Bryans, Goulds and Perrys, with at least one family member born in Ireland. Single individuals born in Ireland are also listed. Patrick Mularkey age 33, and Ferryman, is recorded with the household of W. Stringer.

John Maloin, age 52, a farm laborer, is shown residing in the White household.

It became apparent that although no written documentation on the cemetery might exist, the evidence pointed to the fact that many people of Irish heritage had lived, worked, and died in this region. If a significant number of these settlers were Roman Catholic, the Irish Cemetery very well could exist.

The next step was to examine the large collection of published literature dealing with the history and growth of the area to verify if settlement or migration patterns would confirm a large Roman Catholic population. If a consistent pattern could be uncovered, it might be used to determine when and where a cemetery of this type might have been established. To understand these patterns an awareness of the conditions in Ireland that brought the Irish here along with the history of the settlement of the region was needed.

### ***IRISH IMMIGRATION INTO SOUTHEAST GEORGIA: Scot-Irish to 1815.***

Irish migration into Georgia and Bulloch County can be divided into two distinct time periods and patterns. The first era, beginning around the late 1600's with the Spanish exodus from the Southern coast continued until 1815 with the onset of industrialization and the potato failure in Ireland (McAleer, 3). Each event would bring a different religious group of Irish migrants to Georgia's landscape, each with different backgrounds, feelings, and religions.

During the last part of the 17<sup>th</sup> century Spanish control over the region of Georgia weakened steadily and by the first half of the 18<sup>th</sup> Century the English Crown has "a number of plans . . . to



strengthen the southern frontier against . . . the Spanish” (Callaway,10). During this time “the Board of Trade had determined to project colonization southward where hitherto no permanent settlement had been made” (Callaway,10). Almost immediately after the last of the Spanish abandoned their land holdings along the Georgia Coast and left for Cuba, Irish immigrants along with persons of other nationalities moved into these Georgia settlements (Callaway,22).

In his book, From Ulster to Carolina: The Migration the Scotch-Irish to Southwestern North Carolina, Dr. Wood traces the history of this earliest of Irish settlers to the southern regions of the New World. He points out that beginning in the 1600's, economic, religious and political hardships arising in Ireland caused thousands of people to flee to the new world and eventually into the south. As early as 1619 more than 8,000 Ulster Scots (Irish people of Scottish heritage colonized by the English into Northern Ireland) left their homes to escape the religious and social problems that had been building in Ireland since the reign of Henry the VIII when the Anglican-Protestant Church had been established (13 ).

In fact, the first recorded record of Irish immigration into Georgia was recorded by General Oglethorpe in Savannah on January 10, 1734 when forty Irish indentured servants, “Six women and thirty-four men,” were brought to the Savannah area by Oglethorpe (Baine,326). Later records show that at least three of the original forty remained in Savannah and the surrounding areas. Two other documents that verify Irish presence in early colonial Georgia also come from around the time Savannah was established. One reference is found in a journal kept by Peter Gordon under the directions of James Oglethorpe of the accounts of the first settling of the colony of Georgia. In this journal Gordon

writes of the arrest of, “One Rodman, an Irish man” under suspicion of “being a Spy and intending to goe [go] to St. Augustine, A Spanish Settlement [settlement] to informe [inform] them of the Situation of our affairs”(Southern Native American Documents, Document KRC089). In the other document, Don Manuel de Montiano, Governor of East Florida writes to Don Juan Francisco de Guemes y Horcasitas, Captain-General of the Island of Cuba and remarks on the “two Irish men and one Scotchman, fugitives” who had recently arrived in Cuba from the Colony of “New Georgia.”(Southern Native American Documents).

Documentation of early Irish settlement in areas surrounding Bulloch County was also easily located. One of the best known documents is found in an Act passed in 1786 by the Georgia General Assembly concerning a grant to encourage Irish settlement into Jefferson County, Georgia. As stated in the brief history posted on the World Wide Web by the Jefferson County Historical Society, “Jefferson County was home to many Scotch-Irish. “...nearly 100 [Irish] immigrants arrived in Savannah in December or 1768 aboard the ship “Prince George. Another 200 came in 1771”( Jefferson County History, www). These “pioneer farmers” from North Ireland would be founders of the township Queensborough (Queensboro) (Callaway,59). By the mid 18<sup>th</sup> Century Irish settlement in Georgia was well under way. Irish farmers in the 1750's began to move into the back counties and by 1758 when Georgia was organized into eight parishes ( See Appendix: Time line), many of the these farmers had become well established (Callaway,10). One such example is the Scot-Irish trader George Galphin. As pointed out by Dr. Sue Moore in her historical archeology class in 1998, Galphin, who was born in Northern Ireland, immigrated to America and became a trader and Indian agent during the early days of Georgia's settlement. He established a trading post along the Ogeechee River in what is now

Jefferson County, Georgia. Although the exact location of this trading post has not as yet been located, records show that he had a cow pen built there and a good deal of goods were sold there annually (Moore, 1998). Galphin's contribution to this early Georgia settlement pattern is also noted by Callaway in his book The Early Settlement of Georgia. Callaway states that in 1768, Galphin, requisitioned 5,000 acres of land to establish a settlement town, Queensborough, for Protestant Irish immigrating from the troubles of Northern Ireland and in 1771, [the] Queensborough population was listed at 70 and 217 the next year (59). Callaway also points out that, "In 1773 the population of Georgia increased from 11,000 people to approximately 33, 000" with many of these new Georgians coming from Ireland.

Another example of early Irish presence in the region can be seen with the history of John Bones. In 1790 John Bones, a migrant from North Ireland, arrived in Savannah. Settling in Augusta, Mr. Bones, became one of the most influential bankers in the area and was instrumental in helping several Irish families migrant to Georgia (Trainor, video recording).

Many of the people immigrating to America during this time were leaving Ireland not only to escape the religious wars taking place between the Protestant English and the Irish Roman Catholics but to avoid the extreme economic grievances, and political upheaval also taking place during this time. Woods points out that, "At the heart of this economic discontent was growing competition for land and consequential rising rents"(18). He states, "the economic distress of Ulster tenants was heightened because the British government treated Ireland like a colony, ...the government was determined to prevent Irish competition with British merchants and farmers" (20). Although Irish Roman Catholics, Anglican Quakers, and Baptist were numbered in those

arriving in the New World, the majority of the Irish coming to America during this time were Presbyterians from Ulster (O'Donnell,49). Being Presbyterian, this Scot-Irish migrants or "Scoti", as they were called in Ireland had suffered many of the same hardships under the Penal Laws (laws denying Roman Catholics education, land ownership, and political representation) imposed on the native Irish Roman Catholics by the Anglican Protestants English (Woods,13-14). "Thousands of Irish at that time [early 1700's] transported themselves to the Plantations, to be indentured servants to Masters who should pay their passage..."(Baine,329).

During this time period the migration pattern could be described as "village community to village community" pattern (Trainor, video recording). Many of these Scot-Irish migrants had been drawn to America by promises of settled Irish communities and increases in their station in life. Men were told of the unlimited resources available to them and promised land in the newly established colonies. Irish women were told that "better husbands were to be had in America because all American husbands treated their wives like gentle-women" (Trainor, video recording). As the New World grew, some of the southern states like South Carolina "offered land, tools and seed to white settlers" in an attempt to off set the large number of slaves in the area and many established settlements specifically for Irish settlers (Wood, 21). Woods also points out, "Scotch-Irish farmers who lacked money to farm the best lands adhered to the traditional Ulster ways, which combined cropping with herding and hunting [and] did not require large amounts of the best land"(36). These types of incentives drew many Scot-Irish immigrants to Georgia and to the semi-farmable land surrounding the Bulloch County area. The Irish of this migration period adapted well to their new surroundings and their religious beliefs combined with their ethnic



background helped them adjust to life in the colonies. "Calvinism that scorned outward appearances and emphasized the private and individual...[proved them] the extraordinary willingness ... to learn from and adopt the ways of others..."(Woods,33).

Clearly there were large numbers of Irish migrants settled in Georgia and many in what would be Bulloch county long before the War of Independence, the majority of which were probably not Roman Catholics. This is not to say that no Roman Catholics came to this area during the early settlement period, but data does show that their numbers would have been small. So small as to preclude the need for a consecrated Roman Catholics Cemetery in the back-country of Georgia during this period.

#### ***IRISH IMMIGRATION INTO SOUTHEAST GEORGIA: From the Scot through the Famine***

Although the first period of Georgia settlement saw a migration pattern that placed a good deal of doubt on the existence of the Irish Hill Cemetery, the migration that began around 1815 and continued through the Great Famine would foster greater hope. With the end of the Revolutionary and Napoleonic wars, in the early 1800's, demand for Irish agriculture decreased rapidly. Soon after, the British Government increased taxes in order to pay off their war debt. The Irish tenant found it necessary to produce more and more in order to keep up with this tax demand. As prices fell and taxes increased, the Irish tenant farmer "barely lived above subsistence levels." This condition combined with a law that forced all Irish to pay tithes to the Anglican Church of Ireland lead to heightened civil unrest (Gleeson,16). As farmers found it harder and harder to meet their needs, eviction and migration became common. These conditions lead to a dramatic increase of Irish into the United States. Immigration totals climbed yearly and it wasn't until the Great Potato Famine in 1845 when the total Irish

population grew by fifty-five percent were these earlier totals challenged. Irish perception of America also drew a large number of migrants to her shores. America's triumph over the British combined with the ideals of American freedom and plenty caught the attention of many people in Ireland. In his book, The Irish in the South, David Gleeson explain this view with the statement, "People in Ireland were aware of the contrast between their bleak lives and those of the newly confident Americans"and "this contrast, along with the success of the united Irish exiles, made America very attractive to the Irish"(18).

Groups coming to the United States and settling in Georgia during this time were different from earlier migrants in several ways. Early Irish settlers felt like they had selected migration while many of the migrants during 1800's saw themselves as refugees and exiles (Trainor, video recording). Mostly Roman Catholics and from a variety of poorer Irish counties this group felt forced out of their homeland. In her 1997 doctoral dissertation, Margaret McAleer addresses these contrasts with the statement, "Eighteenth-century Irish Roman Catholics differed significantly from those who would follow between 1815 and 1860." and continues by stating that, "... nineteenth-century immigration was predominantly southern and Roman Catholic" and "unskilled common laborers outnumbered other Roman Catholics from Ireland in the antebellum years"(3).

Ethnically and culturally different from earlier Irish settlers, families entering the United States and the south tended to favor urban settings where connections to the Church and Irish societies made it easier to find employment and provided some help and security. However "the Irish favored urban areas far more than just for career advancement. The social life on the town attracted them..."(Gleeson, 33). Many of the new migrants coming to the

south were from clan based cultural backgrounds which focused on many shared communal activities. Rural life especially in the self sufficient farmlands of the south were considered "lonely." As pointed out by Gleeson, "In general...the new Roman Catholics avoided the underdeveloped isolated sections of the south. The counties with the lowest Irish-born population were usually in the pine barrens, mountains, or swamps..."(34). Most Irish people moving into the countryside at this time were there only as members of work gangs laying railroad tracks or digging canals. Generally these gangs consisted of single males who lived either on the outskirts of town in shanty camps or in dormitory style boarding houses in town until the job was completed (Miller and Wagner, 51). In Georgia, the Central of Georgia Railroad employed large numbers of these crews with Savannah and Augusta serving as a home base. Between 1845 and 1860 the only rural counties with significant Irish populations were those that required large numbers of railroad workers or canal diggers (Gleeson, 34). In 1850 about a third of all Irishmen were common laborers (Georgia Historical Society, 3). Following this pattern, cities like Savannah, Atlanta, and Augusta developed large Irish neighborhoods while rural sections generally saw only workers as the new railroads pushed through.

Although the railroad has had a long history in Georgia, it was somewhat late arriving in Bulloch County. Not until the late 1880s, some 50 years after the railroad began pushing to Macon from Savannah, did Bulloch County get access to a line (Brannen, 79). Many small and important lines began to crisscross the landscape (map 2). As the railroads expanded across Bulloch and her surrounding counties a number of work gangs came into the area (Brannen, 88). Because many of these workers were Roman Catholic it is reasonable to believe, if the need arose, they would have wanted to be buried unitizing the full sacraments of

the church. This would include burial on consecrated land. As pointed out by David Gleeson, "Transient Irish laborers on southern railroads and levees did not have a ready-made organization at the time to set up their own churches...[they] did however express some interest in their faith"(86). The question however still remains as to whether or not the population was large enough to warrant the creation of a cemetery of this type. The answer to this might be found in the history of the Roman Catholic Church in this area. During the early 1800's the Roman Catholic Church's presence was extremely limited in the South. In 1820 when Georgia separated from the See of Baltimore there were only about five hundred Roman Catholics parishioners in Savannah and even fewer in Augusta. Twenty years later Georgia still had only eleven priests (New Advent Roman Catholics Encyclopedia, WWW). ([www.newadvent.org/cathen/06460a.html](http://www.newadvent.org/cathen/06460a.html)). It would be another ten years before the Diocese of Savannah was established. One of the lasting attractions of the cities for the Irish was the availability of the Church. In Statesboro this connection was almost non-existent until 1934 when according to Statesboro A Century of Progress: 1866-1966, "the first Roman Catholics mass was said on a regular basis... when the Reverend Harold Barr traveled 75 miles to Statesboro from Savannah"(54). Statesboro would not receive a Parish until 1943 and then the congregation at the first mass would consist of twenty-two members. Before this Parish was established Augusta and Savannah were the closest cities with an ordained Priest. An interview with one local person revealed that at least one Roman Catholics family, living just outside of Statesboro, caught the train for Savannah every Sunday to attend mass. Given this history would it not have been more likely that a cemetery requiring the blessings of a priest and Holy Church been established in an area where it would benefit a much larger population? Where burial could be conducted by a local



priest and religious sacrament given without requiring extended travel.

### **CONCLUSION: *"Irish Hill" Reality or Legend***

Does a Consecrated Irish Cemetery exist in Bulloch County? This was the question this project hoped to answer. Unfortunately, no clear yes or no answer was ever located. However, historical data allow some general conclusions to be drawn: 1) The evidence suggests that if "Irish Hill" existed it would not have been established until after 1815. Before this period most Irish settlers coming into this region would have been Scot-Irish from the Ulster region of Ireland. The majority of these settlers would have been Presbyterian in faith. Therefore, need for a Roman Catholics cemetery in this area would be extremely limited. This information eliminates this time period. 2) Data examined for later time periods (1815 to 1900) suggest a time frame of the mid to late 1800's as the most likely date for the creation of the "Irish Hill cemetery". This evidence comes from the tremendous increase in Irish Roman Catholics migration into the large cities surrounding Bulloch County during this time. Beginning around 1850 the economic problems along with the onset of the Great Potato Famine had begun to increase Irish emigration into the United States. Unlike the earlier settlers to Georgia, these migrants were mostly Roman Catholics and preferred to stay in the larger cities. However, their connection with the railroad and its transient lifestyle would mean some groups of Roman Catholic Irish might have lived in the area during this time. Their presence precludes the elimination of the period after 1915 and give some, although small, credence to the idea that this cemetery could exist. 3) Roman Catholics presence in the area alone does not supply enough evidence to verify the possible creation of "Irish Hill". The research shows a small number of Roman Catholics living in the Bulloch county area until after the

Civil War. It is unlikely this small population would promote a cemetery of this magnitude. 4) The idea that the cemetery might have come into existence during the time the first railroads were built in the area is not supported by the data. For this type of cemetery to come into existence a large well established devout Roman Catholic population would need to exist in the area: The population would have to have the means of supporting the local church and maintaining the cemetery. The railroad crews moving through this area would have neither the finances nor a large stable population to support an endeavor of this kind. Work crews stayed in a area only a short time. Although evidence does suggest that some workers did remain in the area after their work was finished this was not the general rule. Most Irish migrants during this time preferred the cultural connection found in the cities to isolation of rural life. Many would consider this area too lonely for settlement. 5) Research shows that the Roman Catholic Church was well established in Savannah and accurate records were being created on all matters concerning the church. It is almost certain that a cemetery of this type would require a multitude of documentation by the church, but no records could be located. All this evidence leads to the conclusion that it is unlikely the "Irish Hill Cemetery" as described in local tradition ever existed. It is more likely, that early Irish settlers, whether Roman Catholic, Protestant, or Presbyterian, were buried in small family plots on the family's land and the rich Irish heritage of this region developed this tradition over time. As more churches were established the church graveyards took over as burial sites. With the coming of the railroad, transient worker's graves in the paupers cemetery were used. Of course this is not to say that the "Irish Hill Cemetery" absolution could not have existed just that the evidence collected during this project did not reveal the cemetery to us.

## WORKS CITED

### Books/Manuscripts/Newspaper

Adams, William F. Ireland and Irish Emigration to the New World from 1815 to the Famine. New York: Russell and Russell, 1967.

Baine, Rodney M. "Oglethorpe's Forty Irish Convicts" *Georgia Historical Quarterly*, v.78, n.2, Spring 1994.

Blethen, H. Tyler and Curtis W. Wood, Jr. From Ulster to Carolina: The Migration of the Scotch-Irish to Southwestern North Carolina, Raleigh: North Carolina Dept. of Cultural Resource, 1998.

Brannen, Dorothy. "Building Railroads and Bulloch County" People, Places, and Things, Statesboro: Southern Universities, 1983.

Callaway, James Etheridge. The Early Settlement of Georgia, Athens: University Press, 1948.

Coleman, Brooks. The Story of Bulloch County. Statesboro: Bulloch County Historical Society, 1973.

Dillon, Thomas J. "The Significance of the Contributions of the Irish to Savannah," Remarks at Ceremony Laying Wreath at Irish Monument, 16 March 1986, Savannah: Georgia Historical Society.

McAleer, Margaret H. "Civil Strangers: The Irish in Philadelphia during the early National Period", v.2, Doctoral Dissertation: Georgetown University, 1997.

Miller, Kerby and Paul Wagner. Out of Ireland: The Story of Irish Emigration To American. Rinehart: Dublin, 1997.

O'Donnell, Edward T. 1001 Things Everyone Should Know About Irish American History. New York, Broadway Books, 2002.

Way, Peter J. "Rough Labor: The Digging of the North American Canals, 1780-1860." Doctoral Dissertation, University of Maryland College Park, 1991.

Author unknown, 4 typed pages of Irish history in Savannah. Savannah: Georgia Historical Society, date unknown.

### Video Recording

Trainor, Brain Dr. "The Irish and Ulster Immigration to Georgia" Savannah: Georgia Historical Society, 1997.

### Class Lecture

Sue M. Moore, Dr., Class Notes, Southeastern Archeological Field Methods, Spring 1998.

### Personal or Oral History Interview

Banks, Smith Personal interview, 2001 and 5 May 2002.

Tyson, William, Personal interview, 28 July 2001.

Mabry, Kemp Dr. Personal interview, 1999 and 28 July 2001.

Sullivan, Gary Dr. Personal interview, 28 July 2000.

Franklin, Virginia Ann, Personal interview, 16 Dec. 2001.

Oral History Interview Porter Carswell, August 10, 1983, Zach S. Henderson Oral History Collection: Georgia Southern University.



## **World Wide Web**

"Georgia: Statistics" New Advent Roman Catholics

Encyclopedia. <http://www.newadvent.org/cathen/06460a.html>:

Online <http://www.newadvent.org/cathen/06460a.htm> 14 Sept. 2001.

"Jefferson County, Georgia History" The Georgia GenWeb Project, Jefferson County Georgia. Online

<http://members.aol.com/J2525/jeff.htm> 5 Nov. 2000.

## **Galileo Database**

Galileo: Southeastern Native American Documents, 1730-1842.  
Document: KRC089.

Online. 20 May 2001.

Galileo: Southeastern Native American Documents, 1730-1842.  
Official Letter from Don Manuel de Montiano. Online. 20 May 2001.

## **Field Notes:**

Field Notes: Susan Moody, 28, July 2001.

## Map, Photograph, and Diagram Index

### Maps

1. Map of Bulloch County area. Map gives general location of cemetery sites. Map scanned from *Bulloch County Georgia 1909*, Statesboro Regional Library, 1960.
2. Map of railroads in Bulloch County 1885-1920: Original map by Elizabeth Sorrier. Map published in People, Places, and Things, Bulloch County Historical Society, 1983. Additional material added from information collected during “Irish Hill” project.
3. Map of Bulloch and surrounding counties. Published A Bulloch County Tapestry: Readings in Bulloch County History: Book 6, Bulloch County Historical Society, 1987.

### Photographs

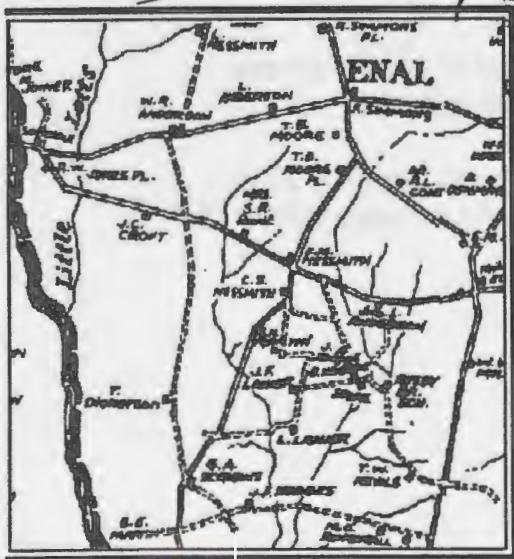
4. View of 1<sup>st</sup> cemetery site.
2. View of area around 1<sup>st</sup> site location. Shows planted pine grove.
3. View of small plaque attached to fence of 2<sup>nd</sup> cemetery site.
4. View of 2<sup>nd</sup> site. Shows fence and condition of site.
5. View of entrance to 2<sup>nd</sup> site. Shows large cedar tree.
6. View of grave marker located at site number 2 with Irish birthplace reference.
7. View of 2<sup>nd</sup> grave marker located at site number 2 with Irish birthplace reference.

### Diagrams

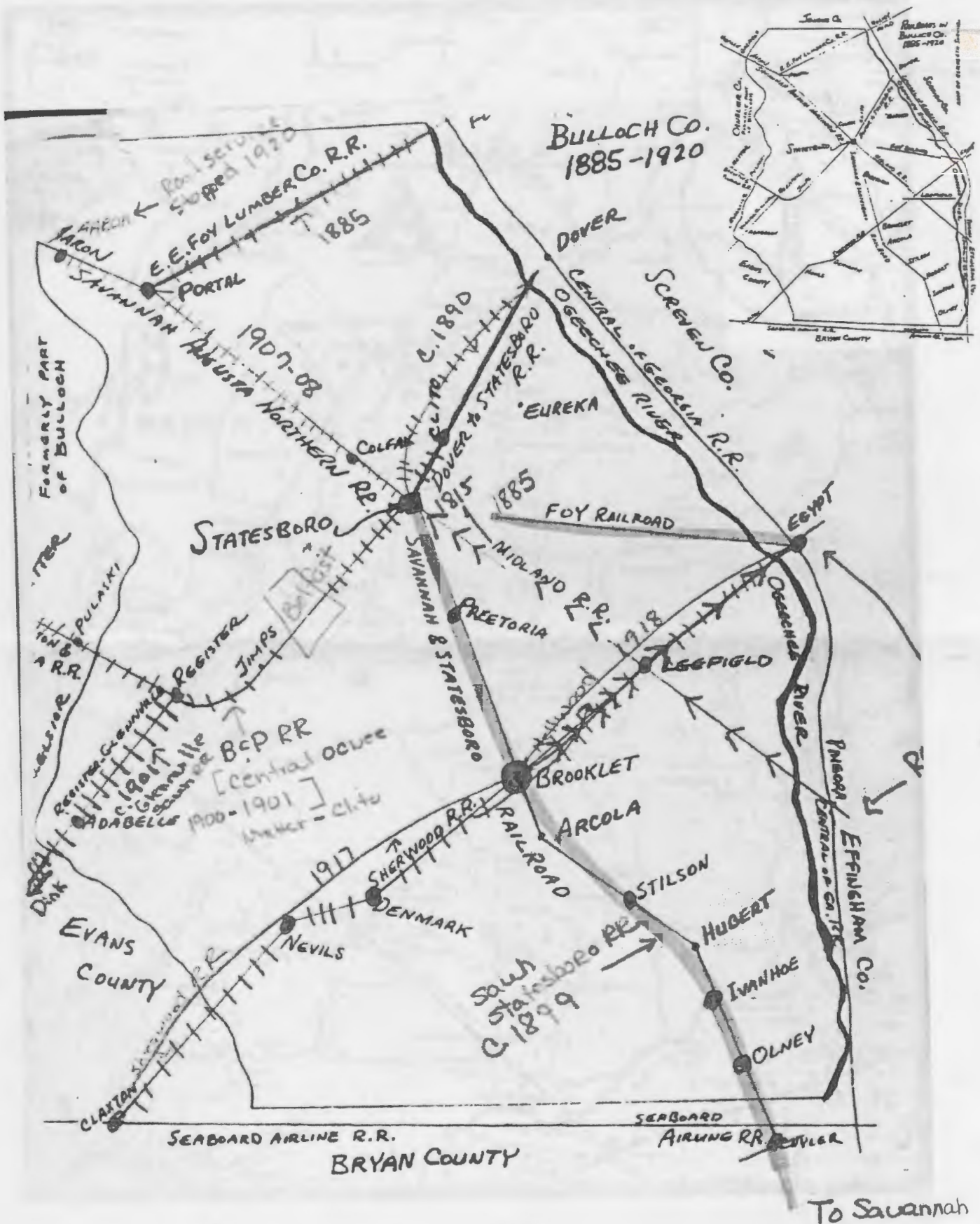
1. Lay out of physical landscape of sites. Diagram is intended to provide general reference points. (shows general location and layout: Not to Scale)
5. Layout of 2<sup>nd</sup> cemetery site. Diagram shows layout of graves stone and gives marker information. Diagram is intended to provide general reference points. (Not to Scale)

Map # 1

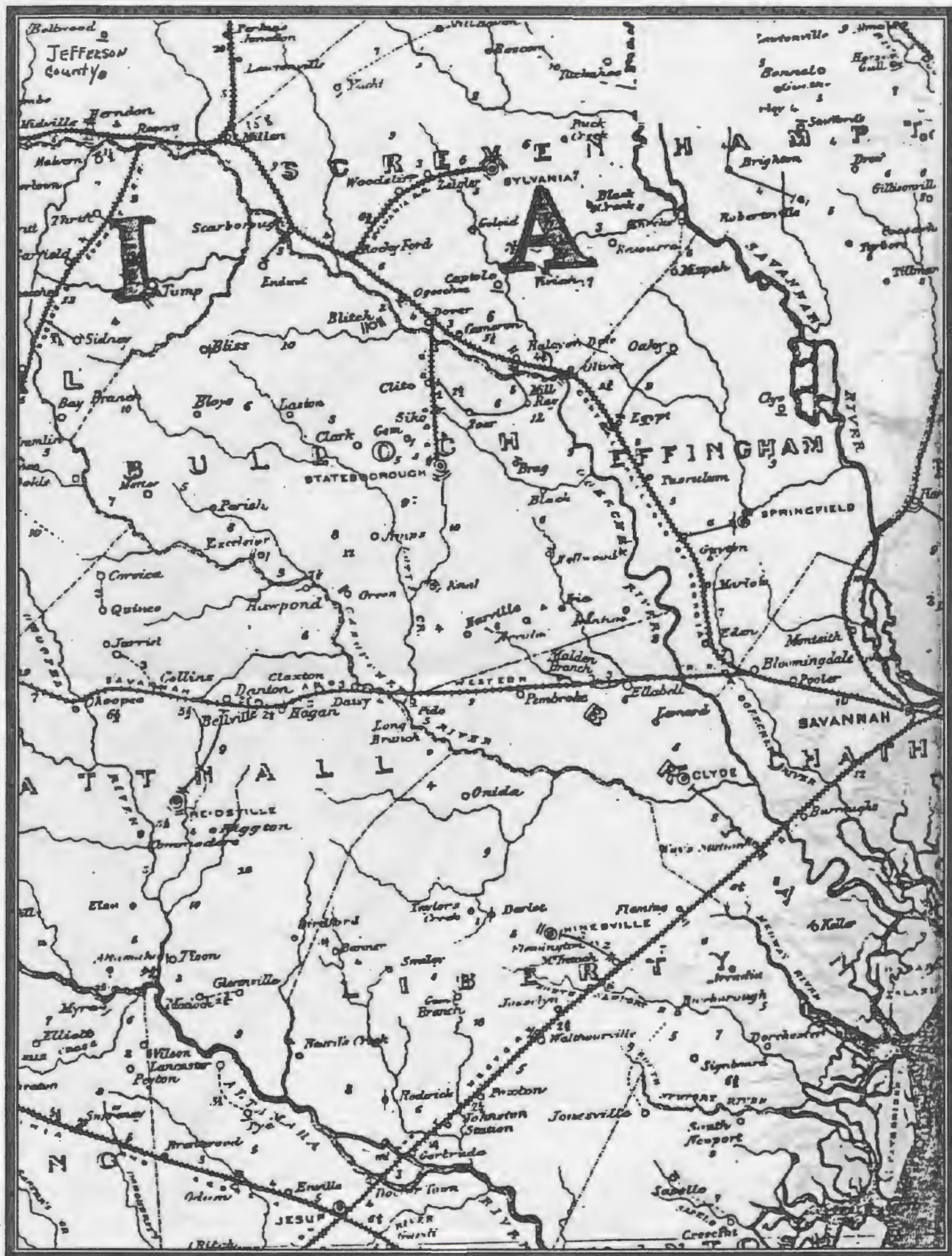
General Location of cemetery sites examined during project.











Map of Bulloch and surrounding counties. Date of map unknown. Published in A Bulloch Tapestry: Reading in Bulloch County History: Book 6. Bulloch County Historical Society, 1987.

## Photographs

Photo 1



### Photo 2



### Photo 3



Photo 4



Photo 5



Photo 6



### Photo 7





**Enlargements**  
**Photo Appendix**



**Photo 1**



**Photo 3**



Photo 6

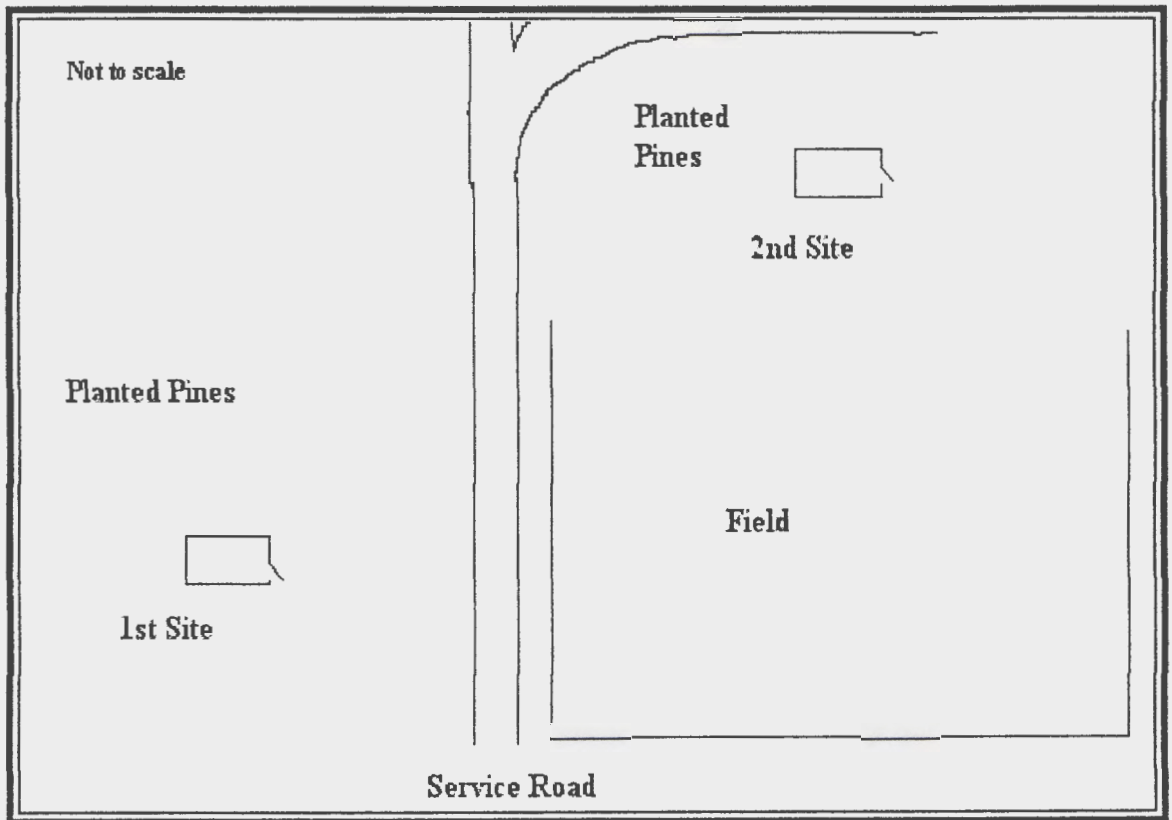
Photo 7





Diagram # 1

Site diagram:  
Site 1 and Site 2



## Cemetery Layout

1) Infant son of R.L and Jane Cone  
Oct. 8, 1916

2) Margaret Cone  
R.L and Jane Cone  
B. Sept 13, 1915  
D. July 2, 1916

3) W. Donnettee Lee  
b. March 27, 1875  
d. April 26, 1904

4) Margaret M. Lee  
b. Feb.26, 1849  
d. Jan 16, 1929

5) Miss Kate Moore  
b. Feb. 26, 1851  
d. Aug. 13, 1921

6) Agnes E. Huggins  
b. Sept. 14, 1901  
d. Nov. 10, 1943

7) Harry Huggins  
b. July 22, 1863  
d. April , 1923

8) William R. Huggins  
b. Feb 28(?), 1899  
d. Sept 2(27), 189(9?)

W.S. Lee  
b. Nov. 2, 1847  
d. Jan. 19, 1908

Anne Moore Huggins  
b. July 25, 1863  
d. Dec 7, 1918

9) Mother  
Jane Moore  
Born Co. Kerry, Ireland  
b. Dec. 4, 1823  
d. Aug 26, 1907

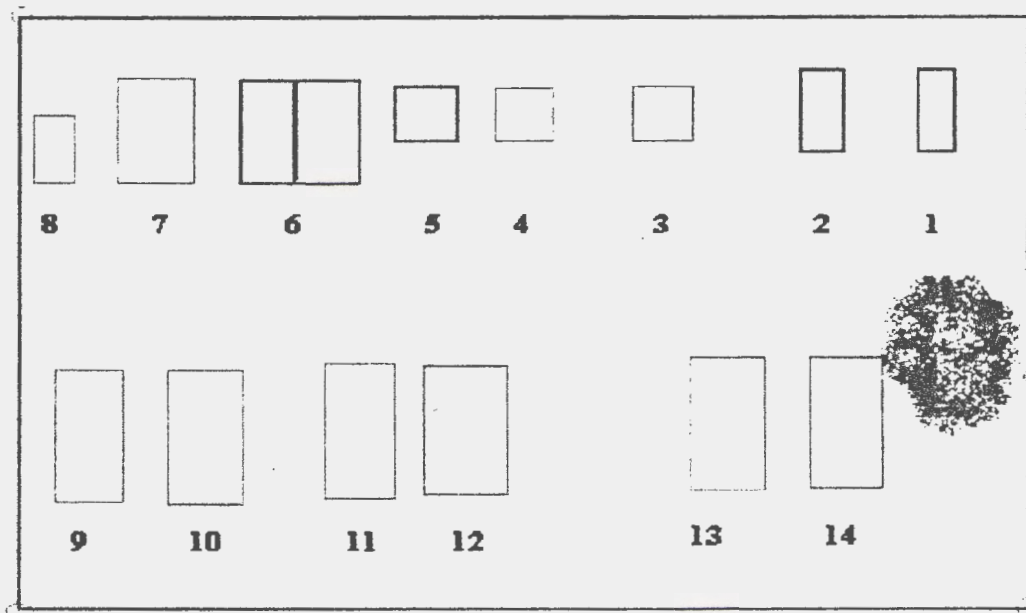
10) Wm Moore  
Born Co. Kerry Ireland 1819  
d. Nov. 26, 1867

11) Abella (Abelia?) Moore  
b. Jan. 29, 1868  
d. May (4?), 1869

12) Nellie Moore  
b. April 17, 1856  
d. May (26 or 28?), 18(??)5

13) James William Moore  
Son J.P. Moore  
b. Aug. 26, 1915  
d. Nov. 20, 1918

14) John Patrick Moore  
b. March 24, 1858  
d. April 8, 1925



Not to scale